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SEPTEMBER 12, 1956

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GOOD SHEPHERD

"OTHER PARENTS LOVE their children enough to allow them to go!" I shouted angrily. As a little tyke I had been invited to a very auspicious birthday party of a school chum. But the heavy blizzard snows had made our little village streets impassable.

Father was manifestly stung by my bitter words. Presently, he turned to me, replying softly, "You may go."

NON PLUSED but overjoyed, I donned my hardiest wardrobe. I plunged into the raging storm. The snows made vision impossible. The drifts almost covered me. The howling winds tossed me down repeatedly. Only by a sheer miracle did I arrive at the birthday house a few blocks away all of half an hour later.

As I rang the bell, I turned to look out into the storm. Just then I caught the shadow of a retreating figure. It was my father! He had been following my every step in the storm! How tremendously he really loved me!

I HAVE EVER SINCE thought of my father's loving solicitude of a rebellious child. It seems a parable of God's eternal concern for his children who belligerently press along their self-willed ways.

—RICHARD C. KLICK

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THE CHURCH IN THE NEWS

Church membership tops 100 million

Membership in U.S. churches has continued to surge upward at a rate well in advance of population growth. At the end of 1955 there were 100,162,529 church members of all faiths in the United States, a 2.8 per cent gain over the previous year and an all-time high. Population growth for the year was 1.8 per cent.

The total membership in Protestant churches was 58,448,000 (35.5 per cent of the U.S. population) and in Roman Catholic churches 33,396,000 (20.3 per cent). The Jewish religion had 5,500,000 adherents. The statistics were part of the annual tabulation made by the National Council of Churches for the *Yearbook of American Churches* which will be published on Sept. 15. Dr. Benson Y. Landis is editor.

Translated into percentages, the total revealed that 60.9 per cent of all Americans belonged to churches, the highest percentage on record. In 1950 the total was 57 per cent; in 1900, 36 per cent.

Relative strength of Protestants and Roman Catholics remained virtually the same as it has been for the past thirty years, although the Roman Catholic gain for 1955 was 3.1 per cent against the Protestant increase of 2.3 per cent. Jewish membership remained static.

Lutherans are third

Largest group among the United States Protestants were the Baptists, who reported 18,793,097 members in 27 church bodies. Next came the Methodists, with 11,784,060 members in 22 groups. Largest single Protestant church body was the Methodist Church, with 9,292,046 members.

Lutherans ranked third among American Protestants, with a total of 7,059,593 in 19 church bodies, according to *Yearbook* statistics.

Sunday school enrollment gained 3.4 per cent during 1955, the figures indicated. A record total of 38,921,033 was enrolled in Sunday or Sabbath schools. Of this number, about three million were teachers or officers.

To complete the statistical picture, the *Yearbook* disclosed that 305,449 places of worship were in use—a gain of 5,393 churches or synagogues built during 1955. Serving the churches were 222,018 pastors. This also represented a substantial gain over the previous year.

Gain is above average

Lutheran churches in the U.S. and Canada gained 255,032 members during 1955, an increase of 3.6 per cent, figures tabulated by the National Lutheran Council revealed. This was considerably higher than the general Protestant increase reported above.

The NLC total, which included Canadian churches and some South American missions, put total Lutheran membership in America at 7,372,938.

Largest numerical increase was recorded by the Lutheran Church—Missouri Synod. It gained 75,244 baptized members for a 3.7 per cent jump that boosted its total to 2,076,379. The United Lutheran Church remained the largest body with an increase of 64,422 members to give it a total membership of 2,270,702.

Greatest percentage gain (4.5 per cent) among major Lutheran bodies was shown by the Evangelical Lutheran Church. The ELC, third largest Lu-

WAR ORPHANS FROM KOREA

Korean nurse arrives at U.S. airport with three orphaned Korean children who will be adopted by American parents.

theran group, topped the million mark in membership for the first time. A 5.1 per cent increase was reported by the Lutheran Free Church, whose 3,506 additions brought it to a total membership of 72,279.

A separate compilation showed that Lutheran churches in Canada had 222,234 baptized members in 1,038 congregations.

Refugee flow decreases

Eleven years after the close of World War II, nations had settled into a new pattern of "normalcy." War-torn lands had found their way back to economic security. Japan again competed for world markets; West Germany towered like an industrial giant in Europe. Only some Soviet satellite countries in eastern Europe were still helplessly viewing the ruins of once-flourishing commerce.

The human element had gained, too. With no great migrations in ten years, and with the flow of westward-bound refugees across the Iron Curtain decreasing, stability was returning to central Europe. Some unfortunates still lived in barren barracks, but after many years in such surroundings the possibility of adapting them to other standards was decreasing. Most refugees had crossed the oceans to new worlds or been integrated into European life.

Last month the Lutheran World Federation's Department of World Service reached an inevitable conclusion—its emergency resettlement programs had accomplished their major purposes and should be curtailed.

Resettlement program curtailed

Reviewing the work it had started in 1948, LWF officials counted more than 70,000 refugees who had been helped to find new homes, mostly in North and South America. It expected that about 7,000 more would be aided before the end of the present fiscal year in May 1957. About 80 per cent of the refugees came from Germany.

Now that the need had decreased, LWF resettlement offices in Germany, Austria and South America would be closed next May, said Dr. Paul C. Empie, executive secretary of the National Lutheran Council and chairman of the LWF World Service Commission. The LWF would reduce and consolidate refugee activities but would continue to aid migrants and would remain prepared to meet any new emergencies that might arise, Dr. Empie said.

Continuation of a "huge emergency program" would cause embarrassment,

reports had stated. Increasingly refugees applying for aid were families already well-integrated into European life who sought better living standards through emigration to the U.S. or Canada.

A factor in the decision was the death of the U.S. Refugee Relief Act, whose provisions for admitting refugees into the U.S. will expire at the end of this year. Future admissions must be made under regular immigration quotas. At the close of August, 8,458 newcomers had been brought into the U.S. under RRA provisions by Lutheran Refugee Service, which still hoped to up its total to 15,000 before the Dec. 31 deadline. The RRA had provided for 209,000 refugees to enter the U.S. but because of delays and red tape only about 150,000 were expected to get to these shores.

LWF starts new exchange plan

A handful of Lutheran church workers crossed the ocean this summer as pioneers in a new program established by the LWF World Service Department. Aimed at providing church workers with a training period in other countries in order "that they may be more effective in their home churches after their return," the new international exchange program for church workers sent four young Lutherans from America for a three-month study tour of European countries. A fifth will leave shortly.

Last month the first arrival from Europe under the program reached the U.S. He is Heino Laaneots, a 28-year-old Estonian who has been active in Lutheran church work in Great Britain since he arrived there as a displaced person in 1947. Mr. Laaneots will study and observe youth activities in various U.S. churches during the next three months. On his return to England, he hopes to devote his full time to church work.

New head of the World Service Department will be the Rev. Bengt Hoffman of Sweden, it was announced by Dr. Carl Lund-Quist, LWF executive secretary. Mr. Hoffman, former staff member for the World Council of Churches, succeeds Reuben Baetz, who resigned early this year after serving for seven years to become director of disaster relief for the Canadian National Red Cross.

Lecturers explain unity

Trans-Atlantic traffic was by no means limited to refugees and students. High-

LUTHER EXPERTS AT MEETING IN DENMARK

Part of group of 80 scholars assembled at Aarhus for conference on Luther research

evel meetings of church leaders in Europe and the U.S. caused many theologians to pack their bags and board ships or planes.

Under LWF auspices a team of European Lutheran scholars lectured during August and early September in Spokane, Washington; St. Peter, Minnesota; Sioux Falls, South Dakota; and San Antonio, Texas. Their task was to present the theological background of the theme selected for the 1957 LWF Assembly at Minneapolis—"Christ Frees and Unites."

Faulty definitions of "catholic" are at the root of Christian divisions, declared Dr. Svend Lerfeldt of Denmark. Roman Catholics, Greek Orthodox, Anglicans and Lutherans all hold differing views of "catholicism," he said. Although divisions in Christianity are "humiliating," Dr. Lerfeldt said, "Organic unity is not to be confused with the true unity of the church in Jesus Christ."

Dr. Gerhard Gloege, professor at the University of Jena in the Soviet Zone of Germany, accused "extremists" both in the Roman Catholic Church and in "certain ecumenical circles" of hindering the growing unity of the church.

Luther research group meets

A group of scholars met last month at the University of Aarhus in Denmark for the first international conference on Luther research. From 18 countries came 70 Protestant theologians whose major interest is the study of Martin Luther's life and works. They were told of the growing interest throughout the world in Luther—even Roman Catholic experts are renewing their study and evaluation of the Reformer's teachings. Research work is being carried on not only in the two usual areas of Luther study—Germany and Scandinavia—but also in Great Britain, Italy, Hungary and the U.S.

Sessions were opened by Bishop Hanns Lilje of Hannover, Germany, president of the LWF which sponsored the meeting. Among those whose lectures the conferees heard were Bishop Anders Nygren of Lund, Sweden; Dr. George W. Forell of Iowa; Dr. Jaroslav J. Pelikan of Chicago; Dr. Theodore J. Tappert of Philadelphia; and Dr. Roland H. Bainton of New Haven.

Other Americans attending the conference included Drs. John W. Doberstein, Robert H. Fischer, Helmut T. Lehmann, Otto W. Heick, Jacob W. Heikkinen, T. A. Kantonen, B. J. Holm, Warren Quanbeck, Conrad Bergendoff.

No startling discoveries about Luther are expected as a result of the conference, said Dr. Regin Prenter of the host institution. Because research is conducted at a high scholarly level, "it will be some years before pastors of churches everywhere can profit by this and other similar meetings to follow," he said.

Missions to unite in Ethiopia

Five Lutheran missions now operating in Ethiopia will soon be united into "The Mekane Jesu Church," according to Dr. Fridtjov Birkeli, director of the LWF Department of World Missions. Work is under way on a constitution for the merged church. It would combine activities of the Swedish National Mission, which pioneered Lutheran work in Ethiopia in 1865; a Norwegian, Danish, German and independent Swedish mission.

A sixth entry into Ethiopia will soon be launched by the American Lutheran Church, which is planning to begin work in the Wollo Province and in Addis Ababa, capital of the country.

Soon ready to serve all Lutherans in Ethiopia will be the new secondary school at Debra Zeit, financed largely

by Lutheran World Action funds from the U.S., Dr. Birkeli announced. Now nearing completion, the school will open this fall staffed by teachers from Germany, Norway and Sweden. Land for the institution was donated by Emperor Haile Selassie's government. A future project for Ethiopia is establishment of a theological seminary which could serve all of Africa, Dr. Birkeli said.

Second Cyprus prelate arrested

For sixteen months a Greek terrorist underground on the Mediterranean island of Cyprus had fought against British rule. With 80 per cent of the island's half-million inhabitants Greek, it should be united with Greece, they claimed. Violence, arson and murder marked their activities.

Last March the British authorities exiled from Cyprus Archbishop Makarios, head of the Greek Orthodox Church on the island. He was charged with being the secret leader of the terrorist activities. Church groups throughout the world protested the British action as an infringement of freedom of religion, but to no avail.

Last month the British government released documents, among them a diary of Col. George Grivas, leader of EOKA, the Cypriote terrorist group. The papers linked Archbishop Makarios with the anti-British campaign of violence.

Last week a second Cyprus church leader came under British ban. Bishop Anthimos of Kitium, only Greek Orthodox bishop still on the island, was placed under house arrest. He will be permitted to have visitors, but only after they have been screened by police. Authorities charged that the bishop had assumed the former role of Archbishop Makarios as advisor and supporter of the EOKA.

Lutheran students reject merger

Lutheran student organizations have a "unique relationship" to their churches and seek to "play a prophetic role in the move toward Lutheran unity," the Lutheran Student Association of America declared at its meeting at Gettysburg late last month. The LSA made the statement in rejecting an invitation from Presbyterian, Congregational, Reformed and Disciples student groups to unite in an interchurch United Campus Christian Fellowship.

Lutheran students expect to continue "cordial relationships" with other campus Christian groups, the resolution said, through the United Student Christian Council and the World Student Christian Federation.

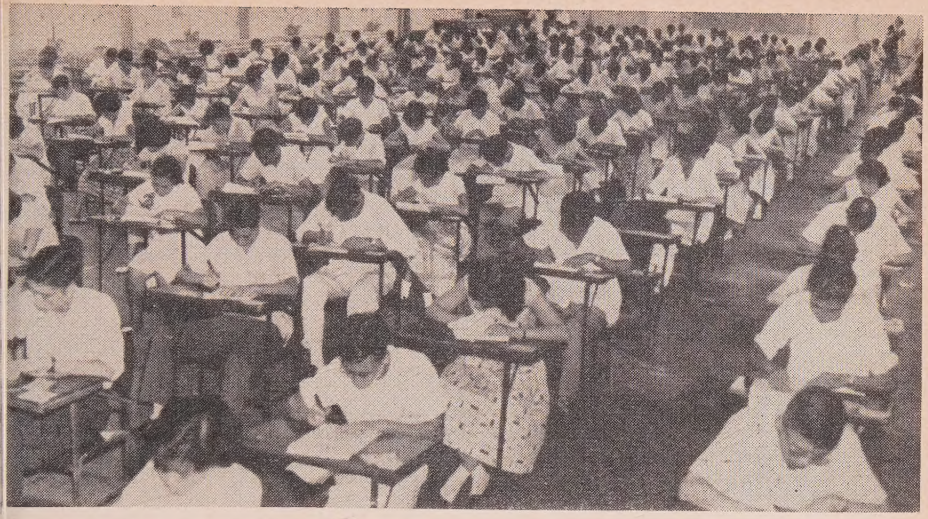
Elected to head LSA for the coming year was Arthur J. Diers, student at Wartburg Seminary who will during the next year pursue special studies at the Philadelphia Seminary.

Few Finnish bishops named

First bishop of the new diocese of Lapua in western Finland will be the Rev. Eero Johannes Lehtinen, former army commander and military chaplain. According to Finnish church law, bishops of the Finnish State (Lutheran) Church are appointed by the President of the Republic from among the three candidates who receive the highest number of votes from the clergy and laity of the diocese. In a May election, Dr. Olavi Kares, Pastor Lehtinen and Dr. Erkki Kansanaho got the most votes. President Urho Kekkonen selected Pastor Lehtinen.

The 45-year-old bishop will preside over 64 parishes with a total of 536,000 members. Except for his war service, he has since 1939 been pastor at Saarijarvi.

As bishop for the Finnish armed



COLLEGE ENTRANCE EXAMINATION FOR 250 CHINESE STUDENTS
Applicants for new Baptist institution at Hong Kong take admission test

Forces, President Kekkonen has named Dr. Toivo Latinen, general secretary of the Central Union for Parish Work.

Calls church films "meager"

Youngsters who are satiated with *Disneyland* and the *Lone Ranger* on television and who demand 3-D films when they go to the movies have "long since" become disillusioned about the entertainment value of church-produced films. So said the Rev. Alexander B. Ferguson of New York, director of films for the NCC's Broadcasting and Film Commission, at a church-sponsored audio-visual workshop at Los Angeles last month. Film fare offered youngsters in Sunday school is "meager," he added.

"Since children see pictures via television and public schools until they run out of their ears . . . the use of audio-visuals in the church can settle down to getting a job done," he declared. Children in church schools constitute a "captive audience," Mr. Ferguson went on, but only about a quarter of the films they are shown hold any interest for them. He urged that format and length be adapted to teaching situations, rather than to the "Hollywood dramatic-type production."

And so forth

Budget for 1957 in the Lutheran Church—Missouri Synod will be $14.2 million, a 10 per cent gain over 1956. Included is more than $5 million for training of ministers and parochial school teachers and $776,000 for the synod's TV series, "This Is the Life."

A single building in Miami will house an Episcopal church and a Jewish synagogue. Unique joint plan was made by Holy Angels mission and the Dade Heights Jewish Community Center.

Television's top program, "I Love Lucy," will be competition for Bishop Fulton J. Sheen's program this year. The Roman Catholic prelate will start his fifth year of telecasting on the ABC network on Oct. 15, appearing at 9 P.M. Mondays for a 26-week period. "Lucy" is on CBS at the same hour.

WASHINGTON

By ROBERT VAN DEUSEN

SCHOOL INTEGRATION

MOVEMENTS FOR and against racial integration in the public schools have taken forward steps in recent weeks. Both sides are digging in for a long, hard battle. Developments in Arkansas and Virginia illustrate the rising tension.

Arkansas

ONE MONTH after the Supreme Court decision outlawing segregation, the small town of Hoxie, Arkansas, decided to merge its white and Negro schools. The reaction was immediate and violent. Members of the school board received threatening phone calls. Half of the white children were kept home by their parents.

White citizens' councils sprang into action. At a public meeting, there were warnings that "blood would run knee-deep all over Arkansas" if the order was carried out. One speaker called the 14th Amendment, which guarantees equal rights, a "damnable, iniquitous fraud." He said that pistols and ropes are good devices to prevent integration.

The school board secured a court injunction against three white supremacy groups, telling them to cease their activities against the Hoxie board. The three groups appealed to the Supreme Court to overthrow the injunction.

At this point the Justice Department stepped in and filed a legal brief supporting the injunction. This was the first time since the Supreme Court decision in 1954 that the Justice Department has intervened in a school segregation case. A ruling on the appeal will be made by the Supreme Court later this year. Since it deals directly with the activities of white citizens' councils, it will be watched with interest.

Virginia

ACROSS the Potomac River from Washington, Arlington and Fairfax counties are the homes of many government officials and workers who live in the suburbs. While most of Virginia clings to segregation, those two counties have shown a substantial sentiment for school integration.

Alarmed at this counter-trend, the state government in Richmond is taking frantic steps to hold the line. Governor Stanley has announced a proposal to deny state educational funds to any county or district permitting racial integration. A special session of the General Assembly will act on his recommendations.

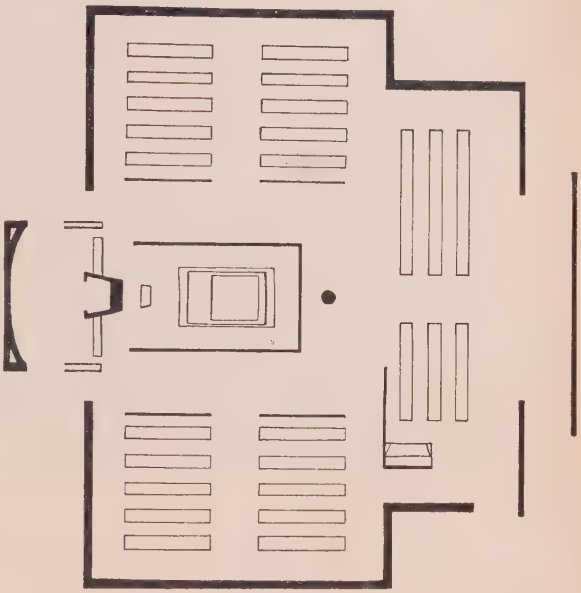
Governor Stanley seems unaware of the inconsistency of his position. Some state legislators have pointed out that Virginia's refusal to accept the Supreme Court decision as binding within its borders logically leads to the freedom of any county to disagree with the position taken by the state.

Some people in Arlington and Fairfax counties have suggested that if state educational funds are withheld, the counties could keep their share of the state income tax and use those funds to operate the schools.

Virginia, in deliberately defying the Supreme Court decision, has "sown the wind" of lawlessness. She may find herself reaping the whirlwind of wholesale disregard of constituted authority. The result could be chaos.

THE ALTAR COMES TO THE PEOPLE

In new Oregon church the congregation is on three sides of the altar, with minister on fourth side. This plan of architecture was common in early days of the church but dropped out as the Roman Catholic doctrine of the mass as a sacrifice to God was developed



ALTAR IN CENTER. PULPIT AT LEFT. CHOIR IS AT LOWER RIGHT. PEWS ARE ON THREE SIDES OF CHURCH

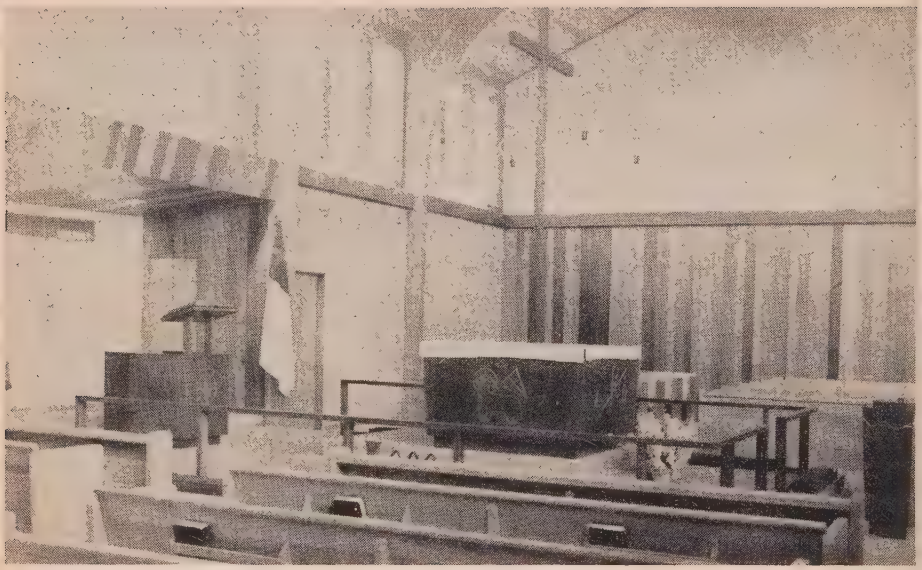
SOMETHING HAPPENED in the Protestant Reformation that might have caused a radical change in church architecture. The altar—instead of standing at one end of the church in mystical aloofness from the people—might have been moved into the middle of the congregation. But this change did not take place.

It isn't too late to bring the altar to the people, said Pastor Roy J. Enquist and the members of the Lutheran Church of Our Saviour in Seaside, Oregon. This is a small congregation, only nine years old. But on the West Coast, where numerous bold experiments in church architecture are being made, Our Saviour's Church decided to experiment with an altar-centered church.

BEAUTIFUL GOTHIC CHURCHES of the Middle Ages, with the high altar remote from the people, were expressions of the Roman Catholic concept of worship. Priests kneeling before the altar were offering a sacrifice to God, according to Roman Catholic doctrine. People down below were spectators, watching a holy mystery being performed.

Luther attacked this idea of the mass. The Holy Communion belongs to the whole congregation. It is not a remote sacrifice but an imparting of the real presence of Christ to the family of believers. Luther once wrote, "In the true mass of real Christians, the altar could not remain where it is (against the east wall) and the priest would always face the people, as doubtless Christ did in the Last Supper."

Moving the altar into the midst of the



Communion rail is around three sides of the altar. Pulpit at left

congregation might have been a logical development in Protestant church architecture. But the old styles of church buildings continued. Even today a well-to-do Protestant congregation in an Indiana city, or in the deep South, builds a Gothic church in imitation of a 13th-century style.

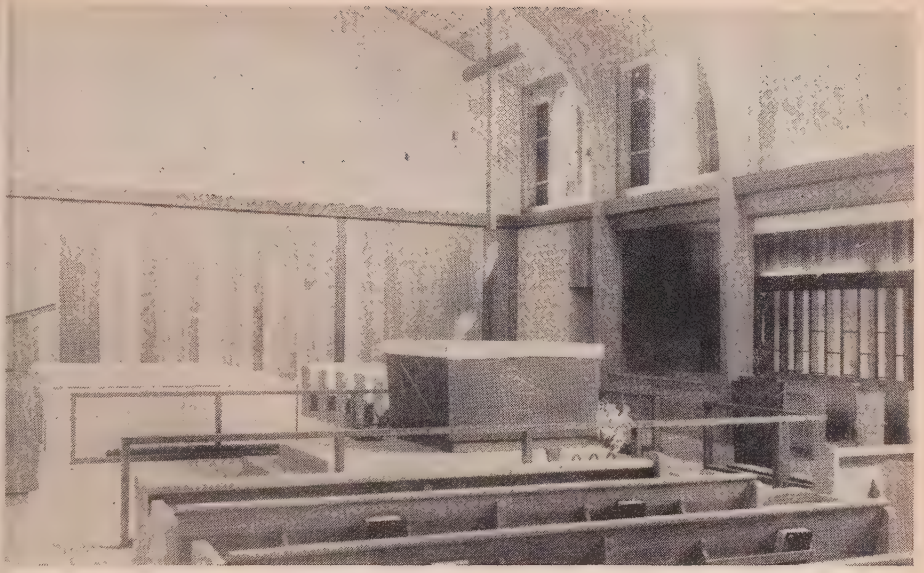
OUR SAVIOUR'S CHURCH in Seaside, Oregon, decided to try to carry out the implications of Reformation doctrine of the Lord's Supper. "To build a Gothic or Georgian church in a Pacific Northwest seacoast town in the middle of the 20th century would be a flagrant violation of the traditions and history of the region," Pastor Enquist stated.

The pastor had been thinking about such questions since he had written a thesis on the subject in 1952 during his student days at the Philadelphia Seminary. He found that an Episcopal congregation in Alexandria, Virginia, had experimented with an altar in the center of the congregation, and after a number of years' experience was well satisfied.

There was some head-shaking among other pastors, and some question whether a church extension loan could be granted for a building of such bold design (Our Saviour's is a mission congregation). But the plans were approved, and recently the building has been completed. Those who have come to see it are much impressed by this new answer to the old question of how to design a Christian church.

WITH THE ALTAR in the center of the main floor of the church, the congregation is on three sides, with the pastor on the fourth side, facing the people. A U-shaped rail extends around three sides of the altar, and is long enough so the whole congregation can receive the communion in a few tables.

The baptismal font stands between the altar and the choir. The pulpit is against the wall on one side of the altar, in such



Cross suspended from tower hangs over altar

a position that the preacher finds himself in the midst of the congregation. "A particularly direct and intimate preaching ministry becomes possible," says Pastor Enquist.

The chief source of natural light comes from a tower over the altar. A large cross suspended from the interior of the tower hangs over the altar. The choir and organ console are in half of one of the three areas of the church in which the congregation is seated.

SEASIDE, OREGON, is a summer resort town (the largest West Coast resort north of San Francisco). In summer its population is ten times as large as in the winter. (Also, Our Saviour's Church happens to be the westernmost United Lutheran church in continental U.S.) Besides Seaside, the congregation has members in the surrounding communities of Cannon Beach, Gearhart, and West Lake. Communicant membership has doubled in two years.

The new church, with its tall steeple, dominates the Seaside downtown area. The south side of the church faces the business area. When the church is illumined at night the 12 windows across the front of the building may be seen for several blocks. The reds, blue, and violets in the glass have the effect of a rich tapestry.

"Our purpose in building this church was not mere novelty," says Pastor Enquist. "We wanted a church that is both strongly liturgical and yet functional in a contemporary way. Throughout Christian history the church has spoken most plainly in expressing its faith in terms of architecture when it has tried to make the best possible use of the available materials and techniques in relation to the function of the House of God."

THE CHURCH should be able to communicate its message to the society in which it lives, says Pastor Enquist. "The church was once the mother and sponsor

Steeple dominates downtown area. Light from 12 windows shines across city

of creativity in the arts," he says, "but in later generations has become culturally backward. In our time it has become the last remaining seat of traditionalism in the plastic arts.

"In lacking the vision and faith to carry out its contemporary vocation in architecture, the church suggests an inability to express its convictions in any modern idiom. This means that the church becomes dangerously close to losing its mastery of the means of communicating its message to contemporary society.

"The conviction of the Reformers that the worship of the church must center around the God-given means of grace was an authentic rediscovery of the experience of the early church. The preaching of the gospel and the celebration of the sacraments in the setting of prayer and praise are the central functions of the worship of the church in all ages and places in its history.

"It follows that the church at worship —the point at which the church is seen most clearly for what it really is—must be a family engaged in a common activity."

PLACING THE ALTAR and sanctuary in the midst of the church nave shows that the congregation is a "Christian family in which all the baptized are priests," says Pastor Enquist. "Worship is no longer a ritual demonstration of the powers and graces of the ministry. The minister in this altar-centered plan stands in the sanctuary before the altar with one half of the congregation on either side and the choir directly ahead. The minister never needs to have his back to his people.

"Worshipers have the impression of being gathered together with their fellows in a joint activity rather than being merely observers of the minister's activity. The plan impels the individual to be a participant in worship rather than a spectator."

It isn't often, Pastor Enquist points out, that a young mission congregation finds itself in position to make a creative contribution to church architecture. Judging by the number of admirers of the new Our Saviour's Church, who talk of taking its ideas back home for use in their own new churches, this time a mission congregation may have started something.

This Man Plans Rocket Ships—and A Program for a Church School . . . .

By DORIS J. SMITH

SOFT-SPOKEN, unassuming Edward C. Soistman flipped the last chart and explained the last of his facts concerning the master plan of Second Lutheran Church, Baltimore, Maryland. The class in church administration at the Lutheran Theological Seminary, Gettysburg, Pennsylvania, which had listened carefully to Mr. Soistman's explanation, burst into enthusiastic applause. Soistman accepted the tribute simply as a polite gesture and hurried from the room.

A few minutes later a seminarian overtook him. "Mr. Soistman," he began, "I hope you realize what that applause meant. I have never before heard the students clap for a lecturer at Gettysburg Seminary."

Like most people who have listened to Soistman talk about his brainchild called "The Master Plan 1955-1966, Second Lutheran Church," the seminarians had been overwhelmed by a new approach to parish education planning.

Master planning, used in industry, consists of applying scientific principles in establishing policies for the future. Some industries turn out products requiring months, even years, of development before they are mass-produced. Such overall planning demands skill, knowledge, intelligent application of data, and imagination.

SOISTMAN, 37 years old, is thoroughly familiar with such technical forecasting. For eleven years he has been master planner at the Martin Company, Baltimore, designer and manufacturer of aircraft, rockets, and electronics. His job is to figure out how long it will take to get an idea from the theoretical stage to the production line. Years of advance time-tabling are required. "Sometimes," said Soistman, "our planning schedules at Martin run ten years ahead."

The projects for which he charts the future are vastly complex. For instance, one of the current programs of the Martin Company is the designing and production of the Navy Martin Vanguard launching vehicle which will place the

world's first man-made satellite in its orbit around the earth. Termed the "Vanguard Project," the satellite will circle the earth to obtain weather and scientific data.

A GRADUATE of Baltimore Polytechnic Institute, Soistman began his career with the Martin Company as an assemblyman's helper 17 years ago. By working in an assortment of jobs he gained knowledge of all phases of the company's operation.

His specialized talents were called into play at his church during a critical time. In 1945 the congregation received notice that the University of Maryland in Baltimore planned to purchase the ground on which the church was located in the center of the city.

A new church site was purchased in a rapidly growing section where a large segment of the congregation's membership live, and a church and parish building erected. When the building was dedicated in 1952, the church had an enrollment of approximately 375.

Membership swelled almost at once. A hundred members were received on one Sunday. The parish education program and the parish building would not stretch to fit the mushrooming needs. The Sunday school had to cope with crowded conditions.

Leaders of the congregation expressed complete amazement at the rapid growth. Here was a building worth half a million dollars that threatened to be too small just two years after completion. Such a situation called for farsighted strategy.

"AT A COUNCIL MEETING in January 1955," stated Pastor Roland W. Renkel, "Ed Soistman and two other councilmen said that with this growth the congregation needed to do some planning before the situation became critical. Consequently Soistman, because of his special knowledge, was named chairman of a 12-member committee.

"When Pastor Renkel explained that

ROCKET WILL PUT SATELLITE HIGH ABOVE EARTH TO CIRCLE LIKE A MOON

we wanted a master plan for the church," remarked Soistman, "I put together what I do every day in the year. I started out with a dream, added some personal opinions, did some wishful thinking, then got facts and figures."

THE ENERGETIC CHAIRMAN began to absorb information for his committee. Soistman and Pastor Renkel went to the Baltimore county planning commission for maps and information about new business coming into the area and housing developments near the church. The Baltimore county school board supplied data on the potential population increase within a two-mile radius of the church, the approximate number of children living in the area, and the number of schools existing and projected for the future within a three-mile radius of the church.

From the city health department came statistics on the average income of people living in the church's area. Soistman delved into statistics on the birth rate and computed that in ten years the number of teen-agers would increase 36.6 per cent. These weren't just unrelated facts. To strategist Soistman, they were critical factors affecting the future of his congregation.

Then this lifelong member of Second Church dug into his congregation's history. He studied figures on giving in the congregation, on membership growth, on organization, on time spent by leaders in directing the activities. Real estate adjoining the church's 3.8 acres was scrutinized to determine what additional land could be acquired and how it might be used.

SOISTMAN CHARTED the data. There were charts in every room of his home, his wife told Pastor Renkel. The picture that slowly emerged recorded the congregation's past, its present, and what could be projected during the next ten years.

All of these steps stemmed from the principles that Soistman applies in master planning at the Martin Company. He described the scheme as fixing the objective, defining the scope of the objective, and determining the means for achieving it.

In arriving at a solution, Soistman uses four elements: experience, history (to give a fair indication of how to get the plan started), common sense, and imagination. Foresight is a habit with this young executive. He seldom attends a committee meeting without thinking through the problems that might arise and mapping out a solution.

All the data was in, the charts prepared, and Soistman reported to the planning committee. "When he finished his presentation," stated Pastor Renkel, "no one said anything. Everyone was taken aback at the tremendous plan that had been assembled." Summing up the group's feeling, one committeeman exclaimed, "I have never seen anything like it!"

HERE IS WHAT some of the charts showed:

Church membership would likely increase from 900 members in 1955 to 1,600 members by 1966.

Sunday school membership could reach 1,000 in 1966, jumping from an enrollment of 550 in 1955.

Thirty-seven per cent of the membership has been carrying 100 per cent of the congregation's parish program. One out of three people was active.

By 1966, teen-agers 13 to 18 years of age will probably comprise a large chunk of the Sunday school enrollment.

There is a good possibility that 18 public schools will exist within a three-mile radius of the church in the future.

SOISTMAN AND FELLOW-PLANNERS STUDY PROBLEMS AT THE MARTIN COMPANY

Developers were buying up real estate for business ventures and so many housing developments were being planned that they couldn't even be charted.

In the old downtown church, the charts indicated, parish activities were limited to Sunday school classes, one choir, ladies' aid, ushers, and a church picnic. The parish program in the new church, however, reflected enthusiasm: Sunday school classes for babies through adults; two Sunday school sessions for children from nursery age through junior age; three choirs; eleven circles in the Women of the Church; a recreation program; Men of the Church who had assumed the ushering task; four scouting groups; two units in Luther League; weekday church school for eight grades; and vacation school for eight grades.

EVERY AREA of the assembled data—the parish education program, finances, real estate, population statistics, the economic status of the neighborhood, and an interested membership—pointed to growth.

How to meet this growth was the problem the planning committee faced. Its action was to recommend to the congregation the appointment of a committee to formulate plans for additional building facilities. Last January, eleven months after Soistman had embarked on his research, the congregation adopted the proposal. A building committee was appointed. And the master plan was launched. It contains four phases, with the acquisition of certain facilities preceding an enlarged parish education program in each of the four phases.

The expanded building program will require an estimated $300,000. Yet Soistman, in charting the finances of the congregation, noted that if the giving remained at the same level as in 1955, the entire physical development of the master plan would be paid for by the end of 1966. Facilities to be provided by this sum are: an extension to the parish building—the most pressing need; additional ground; an activities building; an outdoor recreation area; and a parsonage.

HOW WILL the congregation use its additional facilities? First phase of the plan—the extension of the parish building—will mean that Sunday school classes may be shifted around as the number in each age group changes. The double

PASTOR RENKEL AND SOISTMAN EXPLAIN TEN-YEAR CHURCH PLAN

sessions now being held just for children would also include youth and adult classes. A children's church is another possibility.

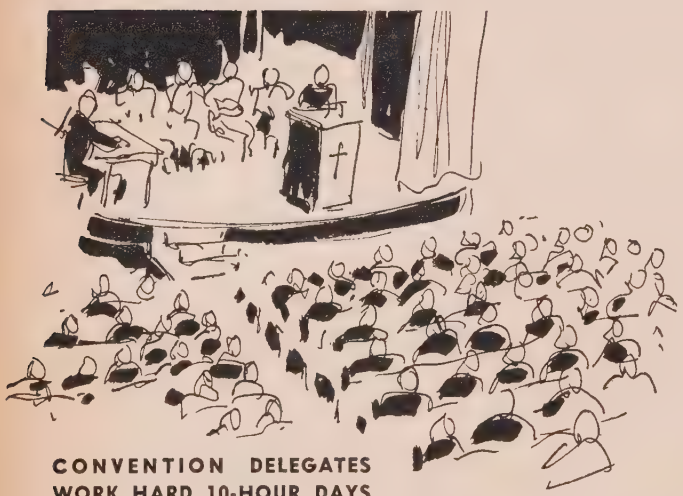
The Sunday school's library, containing resource material ranging from large prints of religious paintings to books and audio-visual equipment, is to be expanded and housed more adequately. And Soistman, who is Sunday school superintendent, dreams of the time when the church will own a bus to pick up members coming to Sunday school and other organizational meetings. He estimates that enrollment could be increased by a hundred members if Sunday bus service were instituted.

Something else for youngsters, a children's club activity program, is being considered. Four more grades may be added to the weekday church school and to the vacation school. Under the Luther League, a drama group and additional youth clubs could be set up.

There will be a music room in the new building for an enlarged choir program and space for a small chapel for organizational worship services, baptisms, small weddings, and private devotions. More space will be available for organizations now having to curtail activities because of lack of room. A variety of recreational facilities could also be offered.

So the master plan goes—spinning parish education plans in an endless variety of possibilities to meet the congregation's needs. Soistman will keep careful check of data and assumptions in the master plan for the church, noting discrepancies as development takes place. The plan may be altered at any stage. Its purpose is to set the bounds of development at Second Church to care for growth in an orderly fashion.

CONVENTION QUESTIONS



CONVENTION DELEGATES WORK HARD 10-HOUR DAYS

At Harrisburg convention of United Lutheran Church ten proposals of the Commission on Organizational Structure, postponed from the 1954 convention, will be considered. Three are likely to require careful study and may bring forth much difference of opinion

SIXTEEN MEN spent an average of 625 hours apiece, in 18 months preceding the last United Lutheran Church convention, in studying ULC organizational structure. They were among the best informed and most capable men in the church. The results of their study were 119 recommendations for changes in the church organization, involving amendment of 30 per cent of the church's constitution and by-laws.

But there were some points on which this commission did not feel sure of itself. When the time came to present them to the convention, the commission moved to postpone action until 1956.

ONE POINT was regarding the Commission of Adjudication. Sometimes this is called the "Supreme Court" of the church. It isn't "supreme," for its decisions can be reversed by a two-thirds vote of the church convention. But when the United Lutheran Church was organized in 1918, it was supposed that this commission would have an important part in the church's life.

There might be serious disputes about doctrine or practice, the framers of the constitution believed. Such disputes would be referred by the United Lutheran Church or any of its synods to this commission, which consists of six ministers and three laymen "learned in the doctrine, the law, and the practice of the church."

But the commission has been unemployed most of the time. It has had only two cases in the last dozen years. One reason is that it has refused to give opinions on general questions, and has acted only when some actual controversy is reported to it. When the church has wanted opinions on such questions as "the doctrine of the ministry" or "corporate communions," it has appointed professors of theology as special commissions to prepare statements.

THE MEN STUDYING ULC organization in 1954 suggested changing the name of

the Commission of Adjudication to the Court of Adjudication and Interpretation. They wanted to broaden responsibility of this agency, so it could deal with matters not necessarily in dispute but on which opinions might be helpful.

ULC President Franklin Clark Fry in his report to the 1954 convention warned against increasing the range of the commission's duties. "The danger is that broadened responsibilities are likely to be vaguer," he said. "Policy questions plainly are not the business of a court. They belong to conventions, and often in the first instance to boards, including the Executive Board. Where shall the line be drawn hard and black and firm? . . . Before proposing changes in our church's judiciary, clear-cut and exact thinking is urgently called for."

With this warning in mind, the Commission on Organizational Structure asked for postponement of its recommendation. Also postponed was the proposal that the nine members of the Commission of Adjudication be appointed by the president of the church, subject to confirmation by the convention (as U.S. Supreme Court members are appointed by the President of the U.S.).

The question came up at the conference of presidents of synods in April. The presidents voted against the proposed change regarding the Commission of Adjudication. They want the commission to restudy its own rules of procedure so as to widen the scope of its work.

ANOTHER POINT on which the Structure Commission asked for postponement of debate on its recommendation was regarding the Committee on Church Papers. This nine-member committee, elected by the church convention, has authority for editorial policy of the church's official paper, THE LUTHERAN.

The church convention keeps its hands on THE LUTHERAN through its right to elect the Church Papers Committee and also through its election of the editor (nominated by the committee) every two years.

THE PROPOSAL at the '54 convention was to turn over control of THE LUTHERAN'S editorial policy (and also election of the editor) to the Board of Publication. Synod presidents at their April meeting favored this proposal 21 to 5. But the Executive Board on April 25 recommended that if the Church Papers Committee is eliminated, editorial policy of THE LUTHERAN "shall be determined by the convention; and, in the spirit of prior convention actions, by the Executive Board ad interim."

To aid the Executive Board in its supervision of editorial policy, "a consulting committee on church papers" should be set up, the Executive Board recommended.

The Church Papers Committee has taken a strong stand against being eliminated. The Board of Publication vigorously endorses the 1954 plan of giving it supervision of THE LUTHERAN'S editorial policy. This board would rather have the Church Papers Committee continued than to have editorial policy put in charge of the Executive Board.

"EVANGELISM," which means every Christian being a witness for his faith among his fellow-citizens, has always been every Christian's chief business. But it is being organized for increased effectiveness in all churches these days.

United Lutherans until 1938 had a Committee on Evangelism, which did not have any full-time staff, but tried through various publications and conferences to stimulate the laity in their witnessing. After 1938 evangelism was en-

trusted to a department of the newly created Board of Social Missions, which called a full-time director for this work in 1942. During the special two-year evangelism mission now underway in the ULC, 12 pastors are working full-time in this program.

When the two-year evangelism mission closes, there should be a director of evangelism, two associate directors, and eight field directors, the Board of Social Missions proposes. Besides $74,000 a year for evangelism which is normally in the board's budget, an additional $135,000 a year should be added to pay salaries and expenses of field directors.

THE COMMISSION on Organizational Structure stated in 1954 that "evangelism will be integrated more readily and more intimately with the work of all agencies and achieve broader emphasis in the life of the church" by being made a separate department, administered by the Executive Board. The 1954 convention substituted for this proposal a plan for creating a Board of Evangelism, and then defeated the board idea by a 319 to 259 vote. This was reconsidered, and the convention decided to postpone action until 1956.

The Harrisburg convention will consider the three possibilities: 1) Evangelism as a department of the Board of Social Missions, 2) as a separate board, or, 3) as a department under Executive Board direction. Presidents of synods at their April meeting voted 21 to 5 against proposal 1. Fifteen favored proposal 2, and 11 favored proposal 3.

REASONS FOR EACH of the three proposals were outlined as follows:

1) Evangelism as a function of the Board of Social Missions has been promoted successfully. The Board of Social Missions has gained through the years a vast fund of valuable experience. Other denominations are considering the ULCA pattern and combining in one board the three interests (evangelism, inner missions and social action).

If evangelism is retained as a function of the Board of Social Missions, inner missions and social action will be more easily kept in proper balance with the other interests of the church.

2) REASONS for establishing a separate Board of Evangelism:

The establishment of a Board of Evangelism would give this function both status and prestige commensurate with its importance. A Board of Evangelism could continue the experience of the Board of Social Missions.

The work of evangelism has outgrown the status of a department of a board. The creation of a Board of Evangelism would give opportunity to 21 additional members of the church for board service.

Board status would add emphasis, give specific direction and allow for greater flexibility to the program of evangelism. The creation of a Board of Evangelism would logically lead to the appointment of Committees of Evangelism in synods and in congregations.

3) REASONS for establishing a Department of Evangelism under the Executive Board:

A department responsible to the Executive Board of the ULCA would possess, due to the organizational structure of the church, a greater freedom of access for its staff to all boards, synods and congregations of the church.

A department under the Executive Board would make possible appointment to the consulting committee of a number of persons possessing accumulated experience in this work, and thus preserve for the church this valuable asset.

IN SWEDISH SCHOOLS

CHRISTIANITY IS COMPULSORY

— BUT ISN'T USUALLY CONSIDERED IMPORTANT

By STEN RODHE

A TEACHER OF RELIGION in Swedish state schools who wants to be an active member of his church has remarkable opportunities for service. Sweden is more secularized than most other Western countries. Only a minority attends church regularly, although the great majority is at least nominally Lutheran.

The schoolteacher comes in direct contact with all youth. Many of the young

Some Swedish congregations have Sunday schools, but depend chiefly on public schools to give religious instruction. In photograph, Sweden's former Archbishop Erling Eidem visits church school near Stockholm

people we meet in the classrooms hardly ever come to church and hardly ever hear of God at home. But in the schools they are obliged to attend morning devotions and to learn about Christianity.

Religion used to have a more dominant position in schools than it has now. But in every grade Christianity is still a compulsory subject, with one or two weekly periods of study. The school year continues about eight months. It is rather difficult to teach a subject with only one weekly period, especially as this period must often give place to sport, language exercises, and other things which interfere with the normal plan. Further, religion is not considered as important as, for instance, languages and arithmetic, and the pupils expect to get their credits in religion without much work.

THE MAIN REASON why the opportunities for religious education in state schools have been reduced in this century is a growing uncertainty about its form and content, and this growing uncertainty reflects a change in our religious situation.

Secular liberals are continually arguing that religious education in Swedish schools is incompatible with religious liberty. Some time ago the biggest newspaper, *Dagens Nyheter,* published an editorial stating that the religious education in Swedish schools is trying to ride three horses: 1) formal information about Christianity, 2) belief in the confession of the church, 3) unhampered search for truth.

But an education which maintains that the confession of the church is true is incompatible with religious liberty, the editor wrote, and exclaimed: "To the Christians it ought to be a matter of conscience not to defend the present state of things against a better knowledge about what it means."

This spring the same paper made a survey of what is actually taught in the schools in various subjects. When reviewing the textbooks in religion, the paper suggested that special religious education in public schools should be discontinued and information on religion be included in the teaching of history.

Christian education is the concern of church and home, the paper wrote, and Christians themselves should not be interested in public religious education which must be hindered by many rules and cannot be confessional. Christians are a decreasing minority in the people, it was said, and Christian faith has no future because it is in conflict with reason.

This attitude of criticism of Christianity and Christian education in the name of reason is common in Sweden. But when a member of the government—the one woman cabinet minister—voiced such an opinion in a public interview this summer, there were lots of protests. The majority of Swedes do not seem to have deserted Christianity in the way the secular papers suppose.

FROM ONE SIDE, we teachers of religion in state schools are criticized for being bound to the truth of the Christian confession in its Lutheran form. From the other side we are criticized for the contrary reason, and so we are in a dilemma. There are many orthodox Lutherans who maintain that we are teaching a Christianity which is too rational, that we are abridging the gospel.

A big church convention which met in Stockholm in May and had 3,000 to 4,000 participants (see THE LUTHERAN, July 25) had received proposals that it should demand the reintroduction of Luther's Catechism as the chief textbook of religious education in public schools. The Catechism was abandoned in 1919.

The majority did not want to say anything about the Catechism, but the convention agreed to emphasize the necessity of establishing Christian education in all schools on the Bible and stressed the danger of abridging the Gospel with rationalism. The same people who want the Catechism reintroduced are also sharply criticizing some textbooks which, according to them, are giving a too rationalized picture of the Christian faith.

Secular as well as Christian critics stress that their criticism is not directed against the teachers but against the whole system. In its attitude to teachers, the state is strictly neutral, and does not in any way interfere in their religious beliefs. This is true of teachers of religion as well as of teachers of other subjects.

All teachers in state schools are appointed on strictly formal, academic merits. Consequently there are liberal teachers of religion, with whom the secular critics are well pleased, and there are orthodox Lutheran teachers with whom the orthodox Lutherans are pleased, and there are teachers representing all degrees between the extremes.

EVERYBODY KNOWS that personality weighs much in religious teaching. But to legislate on personalities is impossible. And so the debate continues about the legal forms of public religious education. The official rules are rather vague, and must necessarily be so. They speak of our task of shaping personalities and giving information about religion. But they stress the freedom of every individual to build his own personality. The teacher is not allowed to propagate a certain faith. He should only provide building stones for the growth of character.

These regulations are influenced by American progressive educational philosophy but represent a compromise with traditional Christian education. The secular critics maintain that they imply a compromise between rationalism, which is the mark of modern culture and should pervade the whole education, and confessional Christianity which should be abandoned.

The orthodox critics would abandon rationalism, and maintain that the educational goal of a Christian education must be defined in clear Christian terms and that no faith should be introduced as being equally as true as Christianity. Both the secular and the orthodox critics represent minorities, however, and the present forms of public religious education are still backed by the majority. But the criticism seems to be growing, and it can be doubted that our present system will hold good for the future.

LOOKING TO other countries does not give us direct help. Swedish education is much influenced by the U.S., but in America the public schools give no religious education at all, and we feel that the religious divisions in our country are not so great as those in America. Our neighbor, Norway, has public religious education which is more bound to Lutheran confession than ours, but we are not so united religiously as Norwegians.

In western Germany the churches are allowed to give confessional religious education in the schools, but this system seems to reflect the rivalry of the two confessions—Catholicism and Protestantism—and our religious situation is different.

It is evident that every system of public religious education must conform to the actual religious situation in a particular country. Growing secularism within a formal church membership is one characteristic of Sweden today. Another is the division of active Christianity be-

tween the established Lutheran Church and various Protestant free churches. A third characteristic is that Roman Catholics and Jews are very small minorities.

If public religious education in Sweden is to have any future it seems to be necessary that there can be agreement on fundamentals between the Lutherans of the established church and the free Protestant churches. This agreement should correspond to the agreement reached in the World Council of Churches. As Catholics do not unite with Protestants in the World Council, it cannot be expected that they can agree with Protestants about religious education in our schools.

But since Catholics (and Jews) are so few in Sweden, the more important problem is whether agreement on public religious education can be reached between Christians and secular atheists or agnostics. This question is pushing forward and must be answered before long. The answer is connected with the deeper problem about the value of the nominal Christianity accepted by so many Swedes. How profoundly are they secularized? If they must choose, will these lukewarm Christians choose confessional Christianity or atheism? And will they be obliged to choose?

In planning the future religious education in Swedish state schools, it must further be considered that the educational situation varies greatly with children in different ages. Youth in the ages of 16-20 are perhaps best served by a presentation of religion in which all questions are left open for discussion.

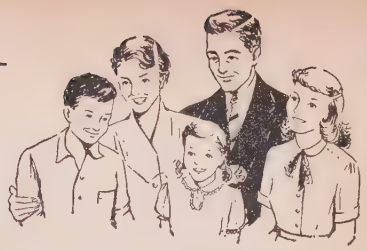
Children between 7 (when Swedish public schools start) and 12 will be bewildered by such a teaching. They need authority. They want their teacher to decide what is true, even in religion. If "confessional" education seems to be natural with children, "neutral" religious education seems to be natural with youth, at least in our cultural situation. What is proper religious education of the ages from 13 to 15 seems less clear.

Should religious education in state schools be compulsory or not? The answer to this question depends on the forms given to this education. If the teaching is "confessional" it should not be compulsory for children not belonging to the Lutheran church, or the churches that have united in selecting the contents of the education. If it is "neutral," it should be compulsory to the same extent as other subjects in school.

Many questions concerning the future of religious education in Swedish state schools remain to be solved. All the time we know that what really weighs is generally the personal influence of the teachers. The chances for us religious teachers to make a real impact on our pupils are not great, however. We meet pupils one or two periods every week during about eight months of the year, and our work is criticized by atheists as well as by Christians.

Home and community groups mean much more to the pupils than schoolteachers. Nevertheless we can destroy and we can build up, and we do not know when we do either. Speaking to the older generation, we are often struck by the fact that they have received lasting impressions of Christianity (positive or negative) from their schoolteachers of religion. We know that many of our pupils hear the Gospel almost only from us.

So we maintain that our work as teachers of religion in state schools is an important one in the service of the church. And we think that the church should encourage gifted students to go into this work.



NEW ROUTINES

THE HEAT GAVE ME a good excuse to prop my feet up and relax in a lawn chair this afternoon. I felt delightfully useless, sipping lemonade and reading.

Pete came around the corner of the house, looking hot and mad and disgusted in his shoulder pads and sweat shirt. "Lose the game?" I asked sympathetically.

"It was only practice. Say, how long is Karen going to stay out there talking to that jerk?"

"I didn't know she was 'out there,' wherever that may be. On the front porch?"

"Standing by the front gate. They were there when I came home from school and when I went to football practice and they're *still* there!"

"That is a good while. Wonder why they didn't come in for some lemonade. You were the smart one, catching me the minute I brought out the pitcher! And Susie wasn't long after you. She and Donna are over at Janie's. If they don't get home soon, I'd better call them."

PETE PULLED OFF his sweat shirt, then his shoulder pads. "You'd better call Karen, seems to me."

"Who's with her?"

"I don't know who he is, but he thinks he's great!" He raised his voice to a nasty-nice falsetto. " 'And is this your little brother, all dressed up in real football clothes?' And she just giggles like a —". Words failed him.

"That would make you mad! Oh, well, if he's that silly, she probably won't see much of him. Now, I'd better go get us some supper."

ONCE IN THE HOUSE, I kept right on to the living-room. I felt like an old snoop, peering at Karen from behind the drapes of the front window, but Pete had made me curious. The boy couldn't be as bad as Pete painted him, but he surely hadn't been tactful.

Mercy! He was tall! He must be an upperclassman. How in the world had she picked up someone like that her second week in high school? As I watched, the little tête-à-tête broke up. He started down the street and Karen, tossing her head as she always does when she's a little self-conscious, came up the steps.

Guiltily, I began straightening the magazines on the table. Then I stopped my game of make-believe in midair.

"Hi!" I exclaimed, as she opened the front door. "Why didn't you bring your friend in and introduce him? You've had me nearly losing an eye to see whether he's someone I know."

"Nosy! Don't you wish you knew? O.K. He's new. He's a sophomore, but his course was different in the school he came from, so he's in two of my classes. When he wanted to walk home with me, I thought it would be fun to give the other girls something to get excited about."

"Next time bring him in to say 'hello' to your mother, my sweet."

"Silly. That would be making a thing of it. You know, as though he were a friend or something."

"And he isn't?"

"Of course not. We just talked."

I DIDN'T QUITE see the difference, but I supposed I was up against one of those teen-age distinctions grown-ups just can't understand. "Well, when he gets to be a friend, if he does, bring him in and introduce him. After all, I have taught you some manners and it seems a shame to waste them entirely."

"O.K. If and when. I must run these books up to my room. Boy, I'll be glad when Donna goes home and we can get down to some sort of routine. With all this homework, I could use privacy."

This was the first time any of our children had come right out with the desire that we should get back to our normal family. Susie had been a little jealous, but Dan and I had smoothed it over with extra affection. However, we all knew that Donna was not a permanent member of the family and we'd been expecting there would have to be a break soon. "Her mother is showing quite an improvement, Tony tells me. Perhaps Donna will be going to her own home soon. Or to one of her grandmothers. Anyhow it won't be much longer."

"Makes me feel like a slug to even mention it, but it has been ages." She dropped a kiss on my forehead as she started up the stairs. The new grownupness was still with her.

AFTER SUPPER I was all for shooing the children off to do their homework while Dan and I did dishes, but he shook his head. "I don't mind drying dishes. You know that. But except in emergencies—and I hope there won't be emergencies—I think we should be able to do what we have to do outside the house and still do our family chores. If we all help, none of it takes long. And it reminds us that we are a family."

ALL WORKING together, we were out of the kitchen in a jiffy. I smiled at Dan gratefully. "Now we can relax and read the paper. I'll read the ads and make out my marketing list, while you read the sports page."

"You mean you've forgotten this is our first meeting of the parish education committee under the new plan? Pastor Sym is as excited as if he'd never attended a meeting of any sort before. Funny how smart Charlie and I thought we were being, slipping over our plan for working according to the suggested plan—only to find that Pastor Sym was only waiting to be sure he had some lay leaders willing to work on it! But if we hadn't made the move, he wouldn't have known we'd do it, so our effort wasn't wasted."

"Then this is your regular quarterly meeting night for going over all the new material?"

"EVERYBODY and his brother ought to be there by eight. The regular committee will have a brief final meeting first, then report to the whole group. Then they break up into departments to go over the quarter's work and come together again for reports and refreshments. You'll come for that, won't you?"

"That wouldn't be fair. I simply cannot help with the program this winter. Everyone understands that and they have enough leaders without me. You'll just have to be the family representative on this job."

"Well, don't count on going to bed early. Claire came into the post office this afternoon and while we were talking she said she wanted to come over and find out what sort of miracle you worked on Chuck the other day. I don't know what she was talking about but she was sure you would know."

WORSHIP NOTEBOOK

CONFIRMATION, as it is in America, is important in the Church of Sweden. Coming at the end of a period of catechetical instruction, it marks the moment when the young Christian takes his place in the full stream of the church's life.

By good fortune I was invited to attend a unique confirmation ceremony. Most of the young people receive their instruction as a part of the normal life of the parish and are then confirmed in the church of their community. A few, in addition to this instruction, are permitted to attend a sort of summer camp where for six weeks they are given further instruction and are then confirmed. It was this ceremony which we attended.

IT WAS A BRIGHT Sunday morning and our American automobile dashed through the woods and fields of Varmland on its way to the church. Turning off the main road we entered a quiet lane surrounded on both sides by the neatly kept churchyard with its ancient tombstones.

The church was crowded. Easily seating seven or eight hundred, there were only a few seats left. Quietly we slid into our pew and bowed our heads. The people began singing, and as we stood to join them we became aware of the scene.

Around the semicircular altar rail, which characterizes almost every Swedish church, stood a large group of boys and girls. The girls looked bright in their crisp neat white dresses. The boys were dressed in dark blue suits with white shirts and the traditional white bow ties which seem to characterize confirmation ceremonies in many parts of Europe.

Within the sanctuary two pastors of the Church of Sweden stood facing the congregation. They were vested in long white albs, high-collared amices, and the crossed stole held in place by the white cincture. To one side several other clergymen were seated, all in the street clothing (the knee-length cassock-like coat and bands) which characterizes the Swedish clergy.

In their midst with nothing else to distinguish him except the gleaming golden cross he wore about his neck, was the bishop. Readers may be interested to know that the Church of Sweden has for the most part retained the custom that only the bishop wears the pectoral cross.

We had gotten to the church at ten o'clock that morning and the service, then reaching its climax, had been in progress for about an hour. The confirmands were now kneeling about the altar and the two pastors began the act of confirmation. Laying his hands upon the head of the young person in front of him, the pastor said, "God's good spirit lead thee in all thy ways." When it was all done fifty-four boys and girls had been received into full membership in the Church of Jesus Christ.

THERE WAS LITTLE ELSE remaining to the service, save the admonition to faithfulness, the prayers, and the closing hymn. During this last the two pastors and the fifty-four young people left the church in procession, and the congregation followed.

Outside, proud parents and excited youngsters exchanged greetings. Friends chatted happily with one another and the

confirmands received the warm wishes of their elders in the church. It was an important day in their lives, and they showed it.

But the day was not over. Allowing about thirty minutes for a period of relaxation, the people once again entered the church. As before, the young people took their places in the front pews and now the service of Holy Communion was about to begin. This time one of the pastors had donned the green chasuble over his other vestments and with bread and wine set upon the altar was about to celebrate the Swedish Mass.

FIRST THERE was a service of confession and absolution, and as a part of the traditional preparation for the sacrament there was a brief sermon. Then the mass began.

It is difficult to describe the rich musical settings used by the Church of Sweden. The celebrant, who had placed the vested chalice in the center of the altar, had a rich, strong voice and he chanted the pastor's part of the liturgy with reverence and beauty. The people, as do we in America, knew their parts well and they returned the melodic strains in this ancient and lovely worship.

For one who has seldom heard the Swedish language before, I must confess that its soft tones suit well the melody of the Gregorian music. In fact, it took very little time before I too found myself joining in singing such parts of the service as the Gloria Patri.

It was soon apparent that the bishop was present for something more than to lend dignity to the occasion. Retiring to the sacristy during the singing of the hymn, he soon returned with a long black cape which swept the floor like a bride's train, thrown over his shoulder.

Mounting the high ornate pulpit with its statues of the four evangelists in brightly painted colors and its inevitable row of hour glasses for windy preachers, he made ready to preach the sermon. With the help of a friend close by, I managed to get the significance of his words. It was a message of faith and trust, a message which spoke to these young confirmands of their eternal relationship to Jesus Christ and his church.

Soon the sacred elements upon the altar were being unveiled. It was the time for the consecration. As first the bread and then the chalice were lifted up for all to see, a hush came upon the people. I have seen this happen before and have often wondered why this part of the service should have any greater significance than any other, but it does happen and it did that bright Sunday morning in Sweden.

First the young people went to the altar and there kneeling received Christ's Body and Blood. Then the congregation followed. Most of the people communed that day, and although there were no ushers to lead them forward in neat, military lines, the whole thing moved reverently and quickly, an indication perhaps that our over-organized system of ushering isn't always necessary.

BY THE TIME the service was over and the young people had assembled on the church lawn to sing hymns and pose for pictures, it was one o'clock. It seemed incredible to me that these people had been in church about four hours, with only a thirty-minute break. This in a country of which we hear that people never go to church. I wondered how many of our own congregations would have fared so well without grumbling or complaints.

Still the day wasn't over, and we were invited by the bishop to join the con-

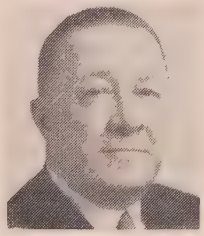
firmands and their families at the diocesan house. This is an estate several miles from the church that borders one of the lovely small lakes of the area and which had been purchased by the diocese for the church's use.

Here is a lovely mansion with comfortable guest rooms, dining-hall, and chapel. Here the church entertains its guests and those who seek to spend a short period of retreat for spiritual purposes. Here also, and closer to the lake, is a camp with small cabins and recreational facilities. Here the young people had spent their six weeks.

IT WAS THE BISHOP himself who drove us to this lovely place, apologizing as we went that he wasn't driving as fast as we do in America. Once at the place there was "church coffee," an old Swedish custom which inevitably follows the Sunday morning services. Everyone takes time to sit down and enjoy coffee and pastry.

Later, after we had made a tour of the place, there was a dinner and following it farewells were said. I can still see that happy crowd of boys and girls quietly surrounding their bishop as he gave them those few words of counsel which are the knowledge of aged and wise men. How well, I wondered, would they keep the vows that had been made this day? How well would they serve Christ and his church? —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Legacy

QUESTION: My sister and I are unmarried and live together on the family farm. Our parents died a few years ago. We had a brother, Willis, who passed away a year earlier than they. Will's first wife died twelve years ago, and he later remarried. His widow, Lois, lives sixty miles from here, but we never see her because of events which took place after Will's death.

Lois was married to Will seven years, and during that time she took advantage of his good nature, played sick, and got him to do most of the house work. Besides his work as a school administrator he did a large amount of church work, plus more than his share of community services. Literally he just about worked himself to death, and succumbed to a heart attack.

Upon Will's death Lois received his house, savings, and life insurance. Then she took legal means to get Will's share of our parents' estate. Her attorney and ours finally concluded that she had a right to a third of what our parents left. We were then forced to pinch, borrow, and pull together enough to pay her off. This she did even though we all knew that Will had expressed the wish that his sisters receive his share. She declared she'd get all she could even though we protested through our attorney.

I can't think Lois did the right thing. We now have no dealings with one another. It hurts to think of all that has happened, and that bitterness now prevails. I wish things could be more pleasant, but I hesitate to make any move toward improving relations, for I'm sure Lois wouldn't respond.

REPLY: It was Willis's privilege to make whatever arrangements he wished about final disposition of his assets. It seems that he must have wished his wife to receive all that was his or that was coming to him, or he would have made some other arrangement. That he could have done before or after his second marriage. Undoubtedly the whole procedure was legal, or the attorneys would not have agreed upon it, and it is legality that determines such a matter. Whether the whole thing was morally right is another question, and one almost impossible to determine. But if Lois had been disposed to share somewhat with you, she could have done so. Such sharing sometimes takes place quite voluntarily. It might have been worth it in order to have harmony among relatives, but Lois evidently did not so consider it.

The whole matter now is settled. The outcome has left you at odds, which is understandable. Since considerable feeling has entered into this transaction it will be very difficult at present to establish friendly relations. It would be fine if it could be done. It will certainly not be amiss for you and your sister to make overtures, provided you first bury your resentment against Lois. Unless you do so, any little strain later will be likely to revive the whole controversy, and to no good effect. Ask God's help and make an effort. If it fails you'll be no worse off, and you'll have the satisfaction of knowing you have tried to establish peace.

Teen worry

QUESTION: Millie is sixteen. She seems worried about herself, and so she has me worried too. She is very uncertain about herself, especially when it comes to boys. She has told me that she feels she isn't very attractive. I think she is.

REPLY: This part of life is hard for many girls, and it may not be easy for mothers. It may call for a great deal of patience and tact. The maturing process varies somewhat from one person to another, and it can't be hurried.

Don't push Millie into the limelight by methods that are obvious to others and annoying to the girl. She may not be ready for dates, but feels pressure from you, and friends of her own age. Avoid mention of any of her shortcomings or the more attractive qualities of other girls. Don't try to make a "glamour girl" of her, for you may only contribute to her embarrassment.

You will accomplish more by indirection. Plan the social life of the family in such a way that it includes persons of all ages, with some thought of the teens. Give Millie a normal place in the social life of the family. Assist her to look well and to accept invitations if she has an interest in them.

Recognize the girl's interests and abilities, and give whatever assistance you can toward her development of them. It is likely that she will gradually gain more confidence in herself, win larger acceptance, and believe in a coming success in associating with boys.

Both boys and girls have widely variable types of development in social maturity and ways. Some mature much more slowly than others, and some never become extremely attractive. A good many find their best boy-girl associations in connection with their work. Some of the less glamorous and self-confident achieve the finest marriages.

BOOKS

UNBIBLICAL PSYCHIATRY

Psychiatry and the Bible. By Carroll A. Wise. Harper. 169 pages. $3.

The Bible comes out second. A gnostic kind of "insight" wins.

The author does indeed show how psychotherapy needs religion; and his emphasis on the power of actual human and divine relationships is a good corrective of overintellectualized faith and harsh dogmatism. But the religion he presents is not that of the Bible. It has no place for blame or guilt (only guilt feelings), or objective forgiveness and justification. These ideas are supposed to hinder healthy life.

Natural identification with the indwelling God, helped by the example of Christ, is everything. There is consequently no need of, or benefit from, the doctrine of the atonement of Jesus Christ, or of his unique divine lordship and saviorhood. The Bible, as a further result, is not a record of revelation any different in degree from that recorded to science, having no authority except as it agrees with the discoveries of modern dynamic psychiatry.

Since psychiatry and not the Bible dominates, it is not surprising to find the author reading into the Bible all kinds of things that are in psychiatry but are not in the biblical accounts. For instance, when Jesus forgave the sins of the palsied man (Mark 2) and then cured him as proof of his power to forgive sins (against the scribes' charge of blasphemy), Dr. Wise says that Jesus forgave him in order to make him well automatically (by relieving the guilt feelings). The 103rd Psalm ("Bless the Lord, O my soul . . . who forgives all your iniquities, who heals all your diseases") is quoted as pointing to thankfulness as the cause, not the result, of forgiveness and healing. The good strong healthy hates, angers, sorrows and fears of the Psalmist are brought down to the miasmic level of the confused and the neurotic (Psalm 38).

The valuable cause of psychiatry is not helped by evasive treatments such as this.

FREDERICK R. KNUBEL

New York City

ORTHODOXISTS

The Inspiration of Scripture: a Study of the Theology of the Seventeenth Century Lutheran Dogmaticians. By Robert Preus. Lutheran Synod Book Co. 216 pages. $4.50.

The Lutheran theologians of the seventeenth century have had a tremendous influence on both the thought and the life of Lutheran churches and people in subsequent times, even down to our own day. The name of John Gerhard, the greatest of these theologians, is familiar to many. But rare is the Lutheran in America who can claim first-hand acquaintance with the published writings of even this one man.

The reason for such neglect is that the so-called Orthodoxists of the seventeenth century wrote for the most part in Latin, and few of us today have sufficient knowledge of this language to be able to investigate this part of our heritage.

Consequently this study by a pastor of the Norwegian Synod, which is associated with the Missouri Synod in the Synodical Conference, is a welcome addition to a scanty literature in English. The author has diligently examined the position of the Orthodoxists on a topic which was central to them, for they believed the authority of the Scriptures could be buttressed by their particular theory of inspiration.

While this theory satisfied most people of that time, it can hardly be made to fit what we now know about the origin of biblical literature and especially about the formation of the canons of the Old and New Testaments. The weakness of Dr. Preus's book is his apparent unwillingness to subject his findings to criticism. The strength of his book is its painstaking exposition of a theory which has projected its shadow into our own time.

THEODORE G. TAPPERT

Mt. Airy, Pa.

Gloria Dei Church, Cleveland: Dedication on September 23

Building Projects Mark Rapid Growth of Ohio Churches

By E. RUDOLPH WALBORN

COLUMBUS—News of building projects came from several Ohio congregations this summer and provided evidence of the rapid pace of church life development in the synod.

DEDICATION of an educational unit for Gloria Dei Church, Cleveland, was set for Sept. 23. The one-story building, for which ground was broken in February, contains a large auditorium which can be divided into 12 classrooms.

PASTOR JAMES L. KEYSER broke ground for a $145,000 parish education building for Olivet Church, Sylvania, earlier this summer. The church is located in a rapidly growing suburban area of Toledo and is over three miles from its nearest ULC neighbor. In the three years since Pastor Keyser came to Olivet after serving as synodical director of Christian education, Sunday school attendance has increased 50 per cent, church membership 25 per cent.

First unit of the church, relocated on a five-acre tract, was completed in 1950. The building now under construction is the second unit, with two more units for worship and recreation planned for the years ahead. Goal is a $500,000 plant for a confirmed membership of 1,200.

EMMANUEL CHURCH, Germantown, is undertaking its first major building project since the congregation celebrated its centennial in 1909. Additions, providing space for Sunday school and offices, will be built on both sides of the colonial-style church. Cost will be $75,000, of which $26,000 is available. Ground will be broken this winter.

HOLY TRINITY CHURCH in Upper Arlington, Columbus residential section, has outgrown its $180,000 stone chapel erected four years ago. The congregation of 960 baptized members has approved a plan to enlarge the building providing for Sunday school space and heating facilities for an eventual new sanctuary. The addition will cost $150,000, and a campaign for $200,000 to liquidate the present indebtedness and provide for the new building will begin this fall.

ST. JOHN'S CHURCH, London, has purchased a new parsonage so that the present parsonage can be used by the Sunday school. Funds raised in the last three years left only

ULC PRESIDENT TO SPEAK AT WITTENBERG DEDICATION

SPRINGFIELD—Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the executive committee of the World Council of Churches, will deliver the keynote address on Sept. 25, during the five-day dedication program for Wittenberg College's new chapel and library. His topic will be "My Name Shall Be There."

Dr. Fry was pastor of Trinity Church in Akron from 1929 to 1944, and was a member of Wittenberg College's board of directors from 1934 to 1938.

The five-day dedication program will include workshops, seminars, concerts, and plays. Theme of the program for chapel and library dedication will be "A College, the Church and the Arts."

8,000 indebtedness on the new property.

EMMANUEL CHURCH, New Philadelphia, occupied its new parish house in August. Dedication in October will mark observance of the 125th anniversary of the congregation.

ivet, Sylvania: Groundbreaking for new unit

GOOD SHEPHERD CHURCH, Cincinnati, laid the cornerstone for its $145,000 structure in July. Pastor T. Robert Bergman included with the usual cornerstone material a picture of the ceremony made with a camera equipped with on-the-spot developing process.

The L-shaped building will have chapel and school space. The congregation was organized in 1953 by Pastor Bergman, and its 266 baptized members have been meeting in a school building. Occupancy of the new building is scheduled for December.

PENNSYLVANIA

St. Mark's Church, Hanover, To Break Ground This Month

By PAUL LEVI FOULK

YORK—Groundbreaking for the new St. Mark's Church in Hanover has been set for Sept. 23. In its new location, the congregation will be able to serve a rapidly growing section in the northern part of the town. Church, church school and a parsonage—a total project of about half-a-million dollars—have been planned.

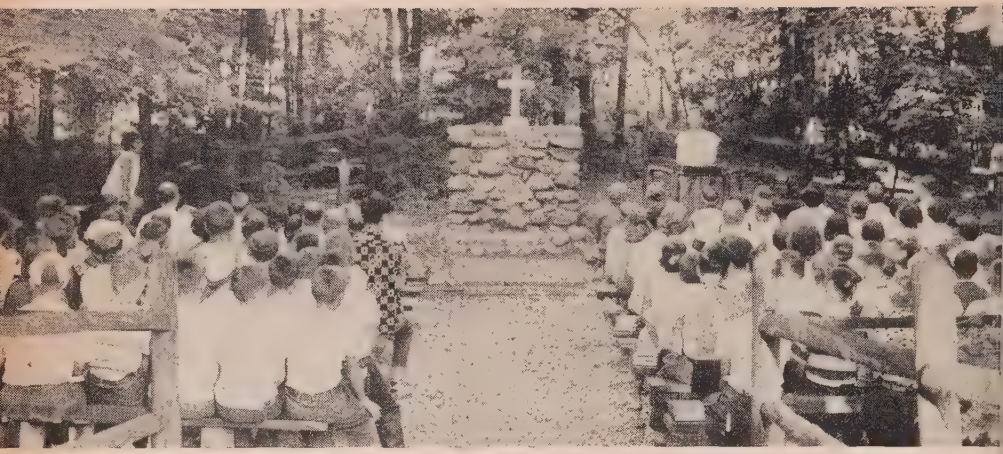
Two former pastors of the congregation, Dr. George W. Nicely and Dr. John S. Tome, will participate in the groundbreaking ceremony. Pastor of St. Mark's is the Rev. Edgar D. Zeigler.

MORE LAND for parking space was purchased by Christ Church, Dallastown . . . Dr. Emmanuel J. Hoover occupied the new parsonage of Mount Zion Church, York.

YORK CONFERENCE Missionary Society will hold its convention Oct. 23 in St. Peter's Church, York.

REGIONAL MEETINGS planned by the women's organization of the conference will spark interest in the missionary work of the church. They have been scheduled for:

Sept. 17—St. Mark's, Hanover;
Sept. 20—Advent, York;
Sept. 25—St. Paul's, Mt. Pleasant, Rinely;
Sept. 27—Calvary, Dover;
Oct. 4—St. Jacob's (Stone), Brodbecks.



Assembly for worship period at Camp Mowana, Mansfield, Ohio

CAMPS ARE CLASSROOMS

MORE LUTHERAN BOYS AND GIRLS have worshiped and studied, played, hiked and sung in church-related camps this summer than ever before. New camps have opened, camping periods have been extended, and synods are spending an increasing amount of money to make camps available to their constituencies.

LL leadership school, Camp Beisler, N. J.

Behind this development stands the conviction that camping programs offer a unique opportunity. They help young people understand themselves as part of a divine order whose meaning is revealed in faith.

To translate this conviction into action the ULC's Board of Parish Education began ten years ago drawing up directives for church-related camps. It has been at work evolving methods and leadership courses ever since.

Gains in the camping program cannot be expressed in figures, impressive as they may be. (In 1955, 63 ULC camps and summer schools accounted for a total of 21,342 campers, spent $464,294, represented an investment in real estate and equipment of $2,123,631.) Dr. S. Whi Rhyne, the Parish Education Board's executive secretary, points to the spiritual objectives the project pursues.

Church-related camps have a big job

do. They strive to enrich the lives of campers by deepening their Christian commitment, develop a Christian leadership for tomorrow, provide an experience in co-operative Christian living. and direct young people in their vocational choice toward a Christian goal.

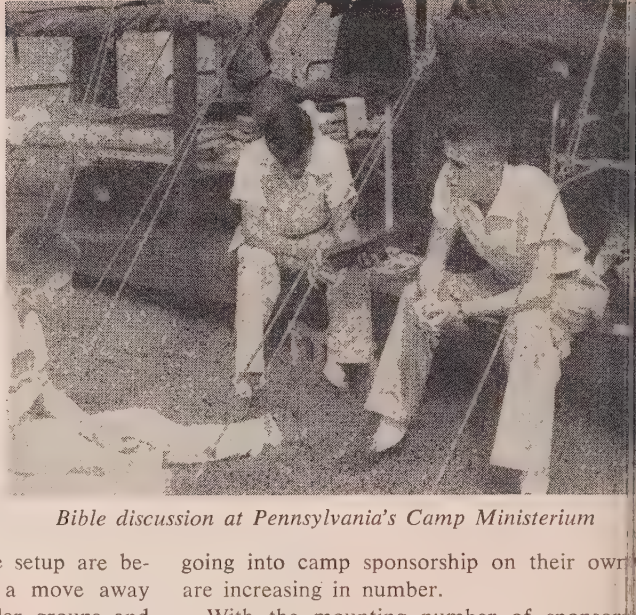
Church leaders believe that progress is being made along these lines. They feel that boys and girls returning from church camps have a deeper appreciation of what it means to live with fellow-Christians, a keener awareness of the significance of Christian vocations.

Some of the credit for these gains may be due to the Christian Service Institutes held in connection with camping periods. Leaders of these

Quiet morning hour, busy noon class at Camp Alpine, Ill.

Ohio Synod's Camp Mowana opened Oswego Lodge with its assembly room, staff quarters

institutes are missionaries, ministers and deaconesses whose experiences help to explain to young people what full-time service to the church entails and what its rewards are. Regular courses worked out by the church are developed around central themes—the life of Christ, the Christian church, vocation and stewardship—which change from year to year in a rotating order.



Bible discussion at Pennsylvania's Camp Ministerium

As the popularity of church camps increases, new trends in their organization and administrative setup are becoming apparent. There is a move away from the large camp. Smaller groups and units emerge as sponsors.

In some instances synods have decided to leave the responsibility of camp sponsorship to conferences. Conferences have formed smaller groupings, each promoting its own camp. Reports of congregations going into camp sponsorship on their own are increasing in number.

With the mounting number of sponsors has come a growing awareness of the importance of owning rather than renting camping facilities. Among recent development are these:

Montana Lutherans (ULC and Augustana) bought a $45,000 mountain resort to be transformed into a youth camp and assembly grounds. The Illinois Synod dedicated its new Camp Alpine near Richmond. The Virginia Synod decided to spend $65,000 on two new camps. The Caribbean Synod bought a 21-acre farm as camp site. The Maryland Synod considered purchase of a site in the West Virginia mountains, is now looking for a more centrally located area. The Southern Conference of the Pacific Southwest Synod got busy launching construction projects on its re-

Camp Ministerium, one of three synod camps on Delaware

New lakeside lodge and piers at Lutheridge, Arden, N. C.

ently purchased 31-acre, $17,500 camping rounds in the San Bernardino Mountains. he camp, at 5,000 feet above sea level and ithin two hours driving distance from Los ngeles, will be equipped for year-around se. Pacific Southwest Synod President Carl ambert helped Camp Director John Foer- er and Board Chairman Quentin Garman reak ground for the camp in spring.

Among the many United Lutheran congregations organizing camping sessions was one of the ULC's northernmost churches — Resurrection in Juneau, Alaska.

The church sent 50 of its young people on a trip in the Alaskan wilderness. Site was a Methodist camp on an island between Eagle and Herbert rivers. Campers reached it via homemade ferry. Glacier ice was used to keep food cold. A forest ranger taught woodcraft. And a mother bear and cub joined the group without invitation.

ulty Lodge, Camp Yolijwa, Calif., for which President Tambert (insert) broke ground

Harrisburg Gets Ready to Greet ULC Delegates

HARRISBURG area Lutherans have been learning first hand about the amount of detailed planning required to set the stage for a convention of the ULCA. Many months before the Toronto convention in 1954, Dr. George H. Berkheimer, former secretary of the Central Pennsylvania Synod, sought clearance with Harrisburg's major hotels, the management of State Education Building Forum, and Chamber of Commerce.

Early in 1955, Dr. Dwight F. Putman, synod president, secured the consent of Jesse D. Wells, Jr., prominent Harrisburg businessman and churchman, to serve as local committee chairman. Under guidance of Dr. F. Eppling Reinartz, ULCA secretary, 11 subcommittees were appointed, putting to work nearly 100 Harrisburg area pastors and lay leaders. Organization of the general committee included the appointment of the Rev. Arthur Yeagy, assistant to the synod president, as secretary, and Synod Secretary Ralph C. Robinson as convention committee treasurer.

As plans developed, a budget not to exceed $10,000 was agreed upon. Interest mounted. The general committee had to explain time and again why more people couldn't be named to the committees. Everyone was willing to work.

Mrs. George M. Leader, wife of Pennsylvania's governor, announced she would plan a reception for lady visitors in the executive mansion. Governor and Mrs Leader are members of St. Paul's Lutheran Church, York (Dr. Chester C. Simonton)

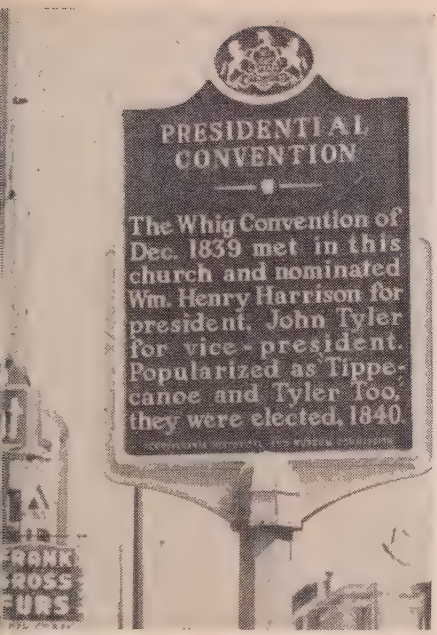
Other special events include afternoon trips to Gettysburg College and Seminary and Susquehanna University at Selinsgrove Tours of the Pennsylvania Dutch country in Lebanon and Lancaster areas, a visit to Carlisle's stately old homes, a luncheon and show at Masonic Temple, invitations to visit historic churches in the area are listed.

CAMPS . . .

Enthusiastic youngsters and their elders are now trying to obtain a camp site.

As the number of smaller camps grows, church leaders stress the need for training more young men and women as leaders capable of introducing youth to the experiment of Christian group living. Emphasis on this phase of leadership training in the church is expected to grow in the years ahead. Its success may be decisive for the further progress of the church's camping program.

Alaska Camping: Crossing the Herbert River


PRESIDENTIAL CONVENTION
The Whig Convention of Dec. 1839 met in this church and nominated Wm. Henry Harrison for president, John Tyler for vice-president. Popularized as Tippecanoe and Tyler Too, they were elected, 1840

HISTORIC REMINDER
Marker outside Zion Lutheran Church

CONVENTION CITY HARRISBURG

As the eyes of the nation were upon the national political conventions in Chicago and San Francisco, people in Harrisburg remembered that the first such convention was held in Harrisburg in 1839—and of all places in a church!

Zion Lutheran Church was the place of the four-day convention that nominated Gen. William Henry Harrison of Ohio for president and John Tyler of Virginia for vice president. They were later elected.

Zion Church was a new edifice at the time, having replaced the one destroyed by fire in 1838. Formal dedication was held after the delegates left. Zion's pastor, the Rev. Samuel Sprecher, offered the invocation at the convention's opening on Dec. 4, 1839, and at two succeeding sessions.

A marker in front of the church placed by the Pennsylvania Historical and Museum Commission is a reminder of that political convention of 117 years ago.

—VIGGO SWENSEN

Newspapers will greet the convention with special two-page display welcome. Radio ations will feature convention personali- s as daily devotional leaders. Guest eachers will fill scores of area pulpits.

The local committee is co-operating with cretary Reinartz' office in providing addi- nal lighting for the Forum, and the in- llation of a temporary sound amplifica- n system.

Luncheon arrangements, housing details, mmittee rooms, scores of people to aid information desks, plans for the laymen's nquet at the Mosque on Friday, prepara- n of visitors and delegates' packets, per- nnel for the Board of American Missions' nday afternoon (Oct. 14) program at rshey Arena, transportation detail—all se and many more activities are providing portunities for service for hundreds of ntral Pennsylvania's Lutherans. Date for convention is Oct. 10-17.

ARTHUR YEAGY,
Secretary, Convention Committee

PACIFIC SOUTHWEST

Welfare Agency Opens Berkeley Service House

By LOUIS F. MERTZ

Los Angeles—Lutheran Welfare Service of Northern California dedicated a new "service house" at 1749 Grove Street, Berkeley. Speakers included Pastors T. E. Johnstone (Aug) and A. B. Swan (ELC).

Dr. Carl Segerhammar, president of the California District, Augustana Synod, spoke on "interdependent work" among Lutheran bodies and dedicated the building.

Pastor A. E. Syverud, executive director of Lutheran Welfare of Northern California, summed up the events leading to the dedication of the new building, and told about the 93 persons who contributed over 1,000 work-hours to the project.

The welfare program now gives service

(*Continued on page 43*)

IT DID HAPPEN IN GEORGIA

St. Luke's, Macon, Georgia: A former chicken coop got promoted

"Church in a Chicken Coop" was the title of a pamphlet recently produced by the Luther League of America in co-operation with the Board of American Missions to dramatize the story of home mission development.

Dedication at St. Luke's Church

Referring to an imaginary mission in an imaginary town in the United States, the writer of the pamphlet described how the best place the people of "Newville, U.S.A.," could find in their search for a meeting place "was a capacious chicken coop once inhabited by 5,000 chickens," and how they were glad "to clean it up and do a little necessary remodeling." Under the guidance of their "Pastor Nuchurch" the members of the mission congregation proudly took possession of their building once dedicated to other pursuits.

The story was intended to be symbolic and fictitious. It wasn't. Last month St. Luke's Church, Macon, Ga., proudly announced dedication of its "new chicken coop chapel." The chapel was built mostly with volunteer labor by the two-year-old congregation, and constructed on the foundation of an old chicken coop and chicken cleaning plant. Part of the old walls still stand.

The pulpit stands where the old chicken plucking machine did its work. The pastor's study (his name is not Nuchurch but William R. Hartman) occupies the area of the cleaning tables and basins. The choir's place is "in the ice box." The congregation sits on the old chicken coop floors and describes itself as "cackling with delight."

Dedication of the building on Aug. 19 called Georgia-Alabama Synod President Charles E. Fritz to the chapel. Pastor H. E. Baumgartner, Jr., and Seminarian C. William Howell joined Pastor Hartman as liturgists. Confirmed membership in the "chicken coop church" is 55.

PACIFIC SOUTHWEST . . .

(*Continued from page 41*)

to 138 National Lutheran Council churches, with 45,000 baptized members in the northern California area. It has resettled 3,600 Lutheran refugees under the NLC program.

Pastor LeRoy Futscher is developing a chaplaincy service for Protestant patients in local institutions, instructs theological students from six Protestant seminaries, and conducts parish worker institutes and pastoral seminars.

"LORD OF OUR LIFE" was theme of the 10th anniversary of the synodical Luther League. Over 600 leaguers from California, Arizona, Nevada and Hawaii met at the Fresno Memorial Auditorium, Sept. 1-2.

MESSIAH CHURCH, Redwood City, participated in the "Message of Faith" program over San Francisco's station KCBS through the Northern California-Nevada Council of Churches. Pastor Kenneth Senft and the choir of Messiah Church opened the series on Sept. 9.

INTERNATIONAL LUTHERAN HOUR will begin with a rally at the Hollywood Bowl on Sept. 30. Dr. Oswald C. J. Hoffmann will address the assembly. Adult and children's choirs are scheduled to take part. A parade of nations will precede the rally.

A communion breakfast for the men of First Church, Glendale, was held at an outdoor altar at Verdugo Park. Pastor Karl E.

FINANCE PROBLEM IN REVERSE

An unusual problem has been confronting St. Peter's Episcopal Church in Morristown, N. J., since 1952. In that year the church received a $1,200,000 bequest from a former member.

The bequest may prove a spiritual liability, the church agreed. And so, all income from the fund is being used for needs beyond those of the parish. In four years, $115,000 has been contributed to church and community projects.

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PACIFIC SOUTHWEST . . .

Groundbreaking, St. James, Richmond

Kniseley reported large attendance of servicemen.

GROUNDBREAKING for St. James' Church's youth center in Richmond called Dr. Edward N. Spirer, synod's director of church extension, to the site. Mrs. Carolina Carlson, oldest charter member, turned the first spadeful of earth with the assistance of Pastor Harry Durkee (*see picture*).

Because Lakewood Lutheran Church is located in an area now incorporated into the city of Long Beach, the congregation voted to change its name to St. Luke's Church, Long Beach.

NEW EXECUTIVE DIRECTOR of the Lutheran Student Foundation of Southern California and student pastor at the University of Southern California is the Rev. Wilfred Buth (ALC), former student pastor at Ohio State University, Columbus.

The Lutheran Student Foundation of Northern California has a new student assistant—Mrs. Bonny Vaught. As successor to Delphine Hedlund, she will assist Pastor Otto Bremer and Pastor Henry Hetlund of the NLC division of college and university work.

Church of the Cross, Rialto, Dr. James Beasom, Jr., pastor, dedicated chancel rnishings Aug. 12. They came from the d building of First Lutheran Church in lendale, served by Dr. Beasom 11 years go. Pastor Karl Kniseley spoke at the edication.

Trinity Church, Long Beach, recently rchased a row of eight apartment courts to ake room for future expansion programs. ost of the courts was $30,000.

Faith Church, Duarte, was organized on ly 8. Dr. Arthur C. Knudten is pastor.

Cornerstone for Bethany Church, Norco, as placed on Aug. 5 by Dr. C. V. Tambert. r. Edward N. Spirer preached the sermon. he Rev. Bruno I. Ederma is pastor.

The Rev. Jack Zoellner has arrived at St. ephen's, Santa Cruz . . . The Rev. Milus onker was installed as pastor of First utheran Church, San Diego, on Aug. 19. ynod President Tambert preached, Pastors . P. Garman and James P. Bishop assisted.

OCKY MOUNTAIN

Churches Prepare to Try Sector Project This Fall

By OLIVER F. WEAVER

Denver—Sector projects will be widely sed by Rocky Mountain Synod congrega- ons this fall. Seventy per cent of the urches have announced they will adopt e plan.

Meetings at which the stewardship project ill be explained are scheduled for Sept. 4 at El Paso; Sept. 25 at Albuquerque; Sept. 5 at Pueblo; and Sept. 27 at Denver.

Vacation Bible schools proved popular the synod this summer. Messiah Church, enver, reported a record enrollment of 327. he church mobilized 56 teachers and help- s to take care of the crowd, and selected e mid-August weeks as the most suitable eriod.

Schools were successful even where nat- al circumstances were not favorable. alhan, Colo., was hard hit by dust storms

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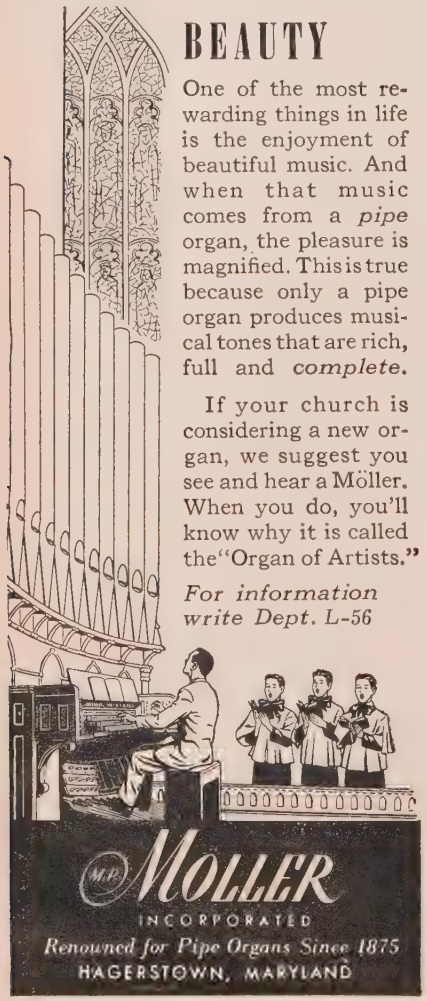
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ROCKY MOUNTAIN . . .

and drought, but the village with a population of 375 had an attendance of 65 at St. Paul's Church (ULC)—and a Methodist church had an equal enrollment at its school session. (St. Paul's repainted and improved its church, and is about to organize a Luther League, Pastor Wayne Carmany reports.)

DR. JOSEPH SITTLER of Chicago Seminary will lead the pastors' retreat to be preceded by a meeting of the synod's executive committee. Date is Sept. 18-20. The place is Big River Guest Ranch, near Wagon Wheel Gap, Colo. Retreat theme is "Communicating the Gospel to Our Age." Devotions will be led by Pastors Wayne Carmany, Harold Skinner, and Titus Scholl.

EVANGELIST BILLY GRAHAM will be invited to Denver in 1958, and the Denver Lutheran Ministerium, comprising ministers of National Lutheran Council churches, has decided to join in the invitation. Congregations will be free to decide whether to participate.

CAMPING sessions were held separately for juniors and seniors this year—and the experiment proved successful. The junior camp in June reported 138 present, the senior camp in August, 100.

Representing the Luther League of America at the senior camp was Wittenberg student Arnold Tiemeyer. The league elected new officers—Tom Kaeding, president; Naoma Madsen, vice president, Janille Carlberg, secretary; Fred Condos, treasurer. Camp director was Dr. Leeland C. Soker.

ALBUQUERQUE: Dr. Leeland C. Soker announces that the Rev. Dale Click will lead a follow-up conference on the area evangelism mission. Miss Esther Barnhart, missionary to Japan, returned to her home church for a vacation.

PUEBLO, COLO.: Work on Hope Church's chapel is about completed. It will double the seating capacity.

GOOD SHEPHERD CHURCH, Denver, has completed a new educational building and is in process of moving in. The main sanctuary is on the second floor. Classrooms and church facilities occupy the lower floor.

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	Pembroke, Ont., Canada

he present chapel will be used for small rvices. Dedication services are set for ept. 16.

EL PASO, TEX.: Pastor Dale W. Hultgren nnounces that work will start on new St. imothy's Church in early spring. Pastor Villiam F. Frey reports that organization f the new mission, Good Shepherd, will be ompleted Sept. 28.

TWENTY YEARS of faithful service to race Church, Casper, Wyo., were recog-ized in July as Mrs. Edith Allen, long-me Sunday school teacher of the church, eceived the "thank-you" of the congrega-on. Mrs. Allen, who has taught Sunday hool classes for some 62 years, joined race Church in 1936. She was honored y the church at a farewell party before oving to Portland, Oregon.

— CHANGES OF PASTORATE —

CANADA

EFFER, NORMAN. To St. Paul's Church, Ellice Twp., Brunner, Ont.

FLORIDA

IARZ, WALTER G. From Aspen Hall, Wheaton, Md., mission developer. To Resurrection Church, Daytona Beach.

ICELANDIC

ELSON, NORMAN. From St. Matthew's Church, Spokane, Wash. To Calvary Church, Seattle, Wash.

NEW JERSEY

RAHMER, ALFRED J. From director of public and alumni relations, Wagner College.

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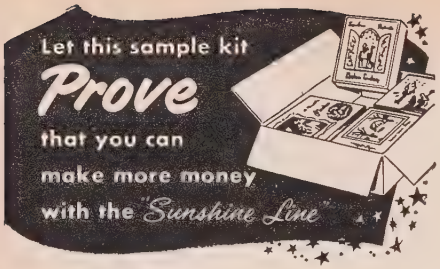

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CHANGES OF PASTORATE . . .

To director of public relations, Lutheran Welfare Association of New Jersey.

NEW ENGLAND

FOWLER, NORMAN. From Prince of Peace Church, Paramus, N. J. To St. Paul's Church, Greenfield, Mass.

NORTH CAROLINA

BOGGS, GILMER. From Christiana Church, Granite Quarry. To chaplaincy, Army Air Force Reserves, Lackland AFB, San Antonio, Tex.

PACIFIC

GETZENDANER, DAVID. From Messiah Church, Spokane, Wash. To Zion Church, The Dalles, Ore.

RECHER, JOHN M., JR. From Hope Church, Klamath Falls, Ore. To Epiphany Church, Portland, Ore.

PACIFIC SOUTHWEST

WEBERG, RUSSELL. From Calvary Church, Seattle, Wash. To Long Beach, Calif., principal of Lutheran parochial elementary school.

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DECEASED

THE REV. JAMES M. ALLAN, 32, pas-r of the Bittinger (Md.) parish, died Aug. in the Veterans' Hospital in Pittsburgh ter a six-month illness.

A graduate of Gettysburg College, he rned the Purple Heart medal in World ar II and enrolled at Gettysburg Seminary ter his discharge from military duty. raduated in 1949, he was pastor of Holy inity Church, Elkins, W. Va., until 1953 nen he accepted the call to the western aryland parish.

Pastor Allan is survived by his wife, the rmer Evelyn Hagerty of Monoca, Pa.; o daughters, Katherine and Cynthia; his rents, Mr. and Mrs. James A. Allan of eaver, Pa.; and a sister, Mrs. Barbara R. erry of Albuquerque, New Mexico.

Funeral services were held at Grace urch, Rochester, Pa., on Aug. 30 by the ev. George C. Weirick, president of the est Virginia Synod, and Pastor H. J. hmid of Bethlehem Church, Glenshaw, a. Burial was at Sylvania Hills.

THE REV. GEORGE HERMAN HART-IG, 77, died July 31. Born in Cana-harie, N. Y., he attended Wagner College, anford University, and Philadelphia Semi-ry, and was ordained in 1901 by the New ork Synod.

Pastor Hartwig served parishes in Potter d Hornell, N. Y., and Bridgewater, Nova otia, and taught at Lenoir, St. Olaf, Wit-nberg, Dana, and Midland colleges. He tired from Midland in 1949.

Surviving are his wife, Valborg Margaret; o daughters, Katharine and Dorothy; a n, Robert; and two brothers.

Funeral service was held at the Isles urch, Minneapolis, by the Rev. Bryce W. oemaker.

THE REV. KARL VORDEMANN, 70, ired pastor, died Aug. 5 after a short ness. He lived at the Tabitha Home, Lin-ln, Neb.

Born in Hannover, Germany, Pastor Vordemann was graduated from Einbeck College and Kropp Seminary. He was ordained by the General Council in 1910, and served parishes in Campbell, Diller, and Sterling, Neb.; Perry and Stillwater, Okla.; and Lipscomb, Texas.

Surviving are three sisters in Germany. Funeral service was held Aug. 7 by Central States Synod President Clemens H. Zeidler and Secretary Alfred W. Young at the Tabitha Home. Burial was in Fairview Cemetery, Lincoln.

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IN CONCLUSION . . . . . .

THE LUTHERAN has been heavily loaded in the last few weeks with information about questions scheduled for discussion at the United Lutheran Church convention beginning Oct. 10 at Harrisburg, Pa. I know that many readers of this paper won't get excited about the sort of problems that the 700 delegates will spend so much time discussing. They seem to be such routine matters that concern only a few.

Perhaps you think that the mature men and women who have been elected as convention delegates could find better use for their time than in discussing what church work is to be transferred to which board or committee or department. But every member of the church is the winner when wise decisions are made.

We want our church to do all its work well. The church is severely limited in its resources, and must stretch them to cover the most important projects. This is not merely something for a few experts to think about. The church's work is important to all of us, and we ought to know how it is done.

TWO YEARS AGO the Commission on Organizational Structure, after many months of hard study, made drastic proposals for remodeling the United Lutheran Church machinery. The proposals tended toward centralizing authority, and were debated vigorously at the 1954 convention. Most of the key recommendations were adopted.

Since that time the Executive Board has sifted and screened the proposals left over after the 1954 convention. This board's recommendations to the '56 convention are not so brusque as the originals. Proposals have been softened, toned down. They are now so mild and reasonable that it may be difficult to stir up much argument.

BESIDES DEBATES on the current business, the church convention also hears sermons and speeches, gets acquainted with representatives from the overseas churches, sees many of our missionaries to overseas fields. Each of the boards, auxiliaries, and agencies of the church will tell the convention what it has been doing in the last two years. A big Sunday (Oct. 14) program at Hershey, Pa., will feature a dramatic performance describing the work of American missions.

Since Harrisburg is only a few hundred miles from the homes of a majority of United Lutherans, this will be a good year for many visitors to attend sessions. (We shall print the full convention program in THE LUTHERAN of Oct. 3.)

A convention is like a class reunion because you see old friends you haven't seen for years. At mealtimes, and after sessions in the evening, the buzz of conversation is practically deafening. This is good for morale, because it makes folks feel like members of a large family. That's what we are, of course. We may take opposite sides on some rugged debate, but when it's over we are back where we started—friends who respect and trust one another.

I don't suppose anyone has ever been converted to the Christian faith by attending one of our church conventions, which are not at all like a Billy Graham revival. But those who attend are usually strengthened in the desire to do the Lord's work energetically. I'm sure there won't be any church conventions in heaven. But as long as the church is at work in this world, we'll probably go on needing them. —ELSON RUFF

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